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## VI.—CORRECTIONS OF THE TEXT OF PARTHENIUS

### ΠΕΡΙ ΕΡΩΤΙΚΩΝ ΠΑΘΗΜΑΤΩΝ.

The short collection of 36 love-stories, known under the above-mentioned title, besides the interest which attaches to it as a work dedicated to the ill-starred poet Cornelius Gallus, possesses an intrinsic value for the recondite character of some of the legends. It was, probably, well known to the Roman world, as its supposed author, Parthenius, was not only a poet of distinction, comparable with Euphoriion and Rhianus (Suet. Tib. 70), but, if the statement of Macrobius (Sat. V 17) may be credited, the guide of Vergil in his Greek studies, and so great a favorite with the Emperor Tiberius that his works, as well as his bust, were admitted *inter ueteres et praecipuos auctores* to the public libraries (Suet. u. s.).

The περὶ ἐρωτικῶν παθημάτων is preserved in only one MS, the *Palatinus* (P), which, after its transference to Rome in 1623, was removed from the Vatican to Paris at the end of the 18th century, and subsequently brought back to Heidelberg in 1815. I have had before me the editions of Heyne (1798), Westermann (1843), Meineke (Analecta Alexandrina, 1843).

VI. τὸν δὲ Σίθωνα πρῶτον μὲν κελεύειν τοὺς ἀφικνουμένους μνηστῆρας πρὸς μάχην ἵεναι τὴν κόρην ἔχοντα, εἰ δὲ ἤττων φανείη, τεθνάναι· τοῦτ' τε τῷ τρόπῳ πάνυ συχνοὺς ἀνηρῆκει.

Some words appear to have fallen out: perhaps πρὸς μάχην ἵεναι τινα, ἄθλον τὴν κόρην ἔχοντα, εἰ δὲ ἤττων φανείη, τεθνάναι.

XI. Some verses of Nicaenetus are cited in which, speaking of Miletus, the father of Caunus, he says:

αὐτὰρ ὃ γε προτέρωσσε κιῶν Οἰκούσιον ἄστν  
κτίσσαντο, Τραγασίη δὲ Καλαινέες εἶχετο παιδί,  
ἧ οἱ Καῦνον ἔτικτεν αἰεὶ φιλέοντα θέμιστας·  
γεῖνατο δὲ ῥαδαλῆς ἐναλίγκιον ἀρκεύθοισι  
5 Βυβλίδα, τῆς ἦτοι ἀέκων ἠράσσαντο Καῦνος.  
βῆ δὲ φερένδιος φεύγων ὀφιώδεα κύπρον  
καὶ κάπρος ὕλγεγνές καὶ κάρια ἱρὰ λοτρὰ.

In v. 2, *καλαινέες*, which *P* gives, appears in Heyne and Meineke as *καλαινούς*, in Westermann as *Κελαινοῦς*. Celaeno is a name not unfrequent in mythology: three are mentioned in Westermann's

Index. But here the MS points to a quadrisyllabic word, and it would, I think, be more natural to mention the father than the mother. Hence, I should prefer Κελαυνέος, from Κελαυνεύς, a name which occurs in mythology as that of one of the sons of Electryon (Apollod. II 4, 5). Another point of doubt is Τραγασίη. Is it the name of the maiden? If so, it is a very strange one. I suspect it to be an adj. formed from Tragasus, or Craugasus (both forms of the same word; cf. Meineke's Epimetrum II, at the end of his Steph. Byz.), a hero seemingly associated with the Troad (Tzetz. on Lycoph. 232, Etym. M. 763, Paus. X 14, 2). The use of the adj. would be like many similar uses in Latin poetry: it would introduce an extra point of description, adding the name of another ancestor, perhaps with the object of *defining*, where the requirements of verse forbade *stating*, the woman's appellation. Tragasus or Craugasus may have been the remoter ancestor, as Celaeneus was the actual father. But the most doubtful part of these obscure verses is 6, 7: 'Pro δὲ φερένδιος Voss δ' ἐπ' ἔραν Δίας, Diam Cariae urbem esse monens ex Stephano Byz. Δία . . . πόλις Καρίας. Passovius βῆ δὲ πέρην Δίας, Kayserus βῆ δ' ἄφαρ ἔνδιος. Non liquet. Nec Κύπρον sanum est.' So Meineke. I believe myself to have here seen more than any of these critics. Steph. Byz. (p. 541, Meineke) has this article: Πύρυνδος, πόλις Καρίας \* τὰ εἰς ὅς καὶ εἰς ᾧ εἰς εὖς ἔχει τὸ ἐθνικόν. Hence from Πύρυνδος, Πυρινδεύς. For βῆ δε φερένδιος, then, I would read βῆ δὲ Πυρινδῆς. But what is ὀφιώδεια Κύπρον? Even if ὀφιώδεια is right, Κύπρον must be wrong, as the other places mentioned with it are Carian. Heyne conj. Κάπρον, for which, however, he quotes no ancient authority. Ptolemy (V 3, 5) mentions a place called Cydna, at the foot of Mount Cragus. This may, I suppose, be the name disguised as Κύπρον in *P*: possibly Nicaenetus called it Cydnus. At any rate, in v. 7, Voss's emendation, Κράγος, is in a high degree probable; as (1) Cragus would be fitly described as well timbered; (2) in MSS the forms which it assumes are manifold, and some of them in a marked sense odd and misleading: *e. g.*, Ov. Met. IX 647, *Cragon* appears in three MSS which I have collated as *chracon*, *graton*, *grathon*. But I confess my doubts as to ὀφιώδεια, for though Cydna might abound in snakes, would Nicaenetus have used, as Strabo 770 seems, ὀφιώδης in this sense? An easy conj., and not an improbable one, would be ὀφρυώδεια 'brow-like,' 'beetling.' The vv., then, as now emended will be:

Βῆ δὲ Πυρινδῆς, φεύγων ὀφρυώδεια Κύδναν (? νον)  
καὶ Κράγος ὑλγενές καὶ Κάρια ἱρὰ λοετρά.

XVII. ὁ δὲ τὸ μὲν πρῶτον οὐκ ἔφη φθερεῖν ἐξευγμένην γυναῖκα ὑπὸ τε νόμων καὶ ἐθῶν, λίπαρῶς δὲ προσκείμενης τῆς μητρὸς συγκατατίθεται. καὶ ἐπειδὴ νύξ ἐπῆλθεν εἰς ἣν ἐτέτακτο τῷ παιδί, προεδήλωσεν αὐτῷ μήτε λύχνα φαίνειν ἐν τῷ θαλάμῳ, μήτε ἀνάγκην αὐτῇ ἐπάγειν πρὸς τὸ διαλεχθῆναι τι. ἐπιπροσθεῖσθαι γὰρ αὐτὴν ὑπ' αἰδοῦς.

Heyne, Westermann and Meineke all read ἐπιπροσδεῖσθαι, which is objectionable as an unnecessary heaping up of prepositions, since προσδεῖσθαι in itself means 'to ask besides.' I think the previous προσκειμένης points to ἐπιπροσκεισθαι: 'for the woman herself seconded her (*i. e.*, Periander's mother's) urgent appeal from a feeling of shame.'

Id. καὶ ἔως μὲν τινος ἐδείτο τῆς μητρὸς ἐξικετεύσαι ἐκείνην, ὅπως τε εἰς λόγους αὐτῷ ἀφίκουτο καὶ ἐπειδὴ εἰς πολὺν πόθον ἐπάγοιτο αὐτόν, δῆλη τότε γεγένηται· νυνὶ δὲ παντάπασιν πράγμα ἄγνωμον πάσχειν διὰ τὸ μὴ ἐφίεσθαι αὐτῷ καθορᾶν τὴν ἐκ πολλοῦ χρόνου σονοῦσαν αὐτῷ.

The words δῆλη τότε γεγένηται are altered in Westermann and Meineke into δῆλη πότε γένοιτο. I agree with Legrand and Heyne in retaining at any cost γένηται, which, if Parthenius wrote γένοιτο, would hardly have been substituted for it; and I incline to follow Heyne in retaining τότε, adding γε, which has its proper force, in reference to Periander's proposal of *at last breaking the silence* which his unknown paramour had hitherto observed: 'He begged his mother to prevail upon the woman to exchange words with him, and, since she was now leading him on to strong love, to use that occasion (τότε γε) for at last revealing her person to him.' The subjunctive would imply, I suppose, that this was the part of the request which was nearest to Periander's heart, and which he realized more immediately than the mere conversation which was to accompany and precede it.

XXI. It seems worth while to call attention to the coincidence of *name* in this story of the Methymnaean Peisidike, who betrays her country to Achilles, the sight of whom has inflamed her love, with the virgin of the Asiatic Pegasus, who, when Achilles is laying siege to the town, falls in love with him, and by means of an apple inscribed with the words

μη σπεῦδ' Ἀχιλλεῦ πρὶν Μονηνίαν ἔλγης·  
ὕδωρ γὰρ οὐκ ἔχουσι· διψῶσι(ν) κακῶς·

suggests to him to reduce the town by making himself master of the spring Monenia (Schol. Il. VI 35). This same legend, I incline

to believe, lurks in one of the obscurest allusions in Ovid's *Metamorphoses*, VII 465 sqq.:

Marmoreamque Paron, quam quae impia prodidit Arne  
Sithonis, accepto quod auara poposcerat auro,  
Mutata est in auem, quae nunc quoque diligit aurum  
Nigra pedes, nigris uelata monedula pinnis.

For so MSS lead me to write this passage (see *Cambridge Journal of Philology*, XII 74). It would be quite in accordance with the shifting character of this kind of legend to suppose that as the name Peisidike is transferred from one place to the other, so the name Monenia reappeared in some Roman form of the story as Monedula; the spring by which Pegasus was betrayed becoming the bird into which the traitor maiden was metamorphosed. If so, the hero of the Parian story may be, as in the other two cases, Achilles. But this is a mere suggestion on which I would not lay much stress.

XXIV. Ἰππαρίνος δὲ Συρακοσίων τύραννος εἰς ἐπιθυμίαν ἀφίκετο πάνν καλοῦ παιδός· Ἀχαιοὺς αὐτῷ ὄνομα. τοῦτον ἐξαλλάγμασι πολλοῖς πείθει τὴν οἰκίαν ἀπολιπόντα συν αὐτῷ μένειν.

In Liddell and Scott's *Lexicon* ἐξαλλάγμα is explained as 'recreation,' 'amusement,' from the derived meaning of ἐξαλλάττειν = τέρπειν, and a verse of Anaxandrides (fr. 20 Kock) is cited. Kock there quotes Phryn. *Ecl.* 363: ἐξαλλάξαι τὸ τέρψαι καὶ παραγαγεῖν εἰς εὐφροσύνην, but it is added that the word is only to be used in this sense with caution. In the above passage of Parthenius this meaning would certainly be possible; yet, to my mind, the character of the expression as a whole suggests a different idea—viz.: 'by constant changes of *presents*,' such as the lover in Petronius (85-7) employs to effect his purpose. Among such presents would be the sword which ἐτύγχανεν αὐτῷ κεχαρισμένος.

XXXIII. τὸν μὲν Φίλοττον ἐν κυνηγίᾳ διαφθαρῆναι, τὸν δὲ Ἀσσάονα τῆς θυγατρὸς πόθῳ σχόμενον αὐτὴν αὐτῷ γήμασθαι.

For αὐτὴν possibly we should read αἰτεῖν.

ROBINSON ELLIS.